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ABSTRACT

The student revolution has become the dominant instrument of social change in this country and will continue to be. Society is at the moment in an intrusion-activism phase with invisible disturbances surfacing, generally in a violent manner. An amorphous counter-culture is emerging, a person-centered culture that is challenging the scarcity and technologically oriented traditional culture. "Arribismo," the unbridled desire to rise, is taking place among many groups in our society; blacks and other minority groups, women, homosexuals, drug users etc. are all expressing their need for self-actualization and growth. More than half our population is under 25 and many of them have developed heightened consciousness, approaching moral zealotry. They are demanding that the nation's leaders know our moral and ethical center. Universities have to respond to the students' needs; we need to have person-centered colleges and "tracks," as well as post-industrial society tracks for persons who want to acquire the knowledge and skills to enter more traditional professional areas. Universities are the litmus paper for what is going on in the nation. If they can absorb part or all of the new culture, it will augur well for society as a whole. (AF)

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"ARRIBISMO"

WARREN BENNIS

This is a time with tremendous opportunities but also tremendous potential for danger. My own historical perspective leads me to think that the nation is at a point where it has been before, where a great new national consensus will be needed, and in fact, is required. Somehow the genius of American politics has managed throughout history to pull us together in periods that very much resemble the present one. The Jefferson and Jackson periods witnessed conflict over such questions as: what is a republic; can the so-called rabble—the dissidents, the farmers, the populace—be brought into the system? Before and after Lincoln's presidency a new national consensus developed that was distinguished by broadened civil liberties, the linking of the country's east and west, the emergence of the concept of corporation, and society's remarkable adaptation to the industrial revolution. Another great national consensus occurred during Franklin D. Roosevelt's administration when the public accepted the idea of the government intervening in areas of personal and social life.

It is not yet clear in my mind, what new political alliances and forces will bring about the kind of consensus we need. In the past, before a new consensus developed, there was the same kind of anomie, estrangement, chaos, and polarization so familiar today. But, I would assert that it is clear that the student revolution has become the dominant instrument of social change in this country and will continue to be. In the past few years each high school graduating class has been more radical than the previous one. Some of us have a romantic vision that the radical of today will, five years from now, take on a managerial job at TRW Systems and return to the hearth as soon as he has had a chance to be radical. Well I don't think that is necessarily going to be the case.

There is a new kind of cycling process at work which has several distinct phases.The first is characterized by invisible disturbances and unrest just beneath the surface. The second phase is a period of activism and intrusion when those invisible disturbances surface and come out in the open, usually in a violent manner. The third is that of negotiation and mutual influence. And the fourth is one of equilibrium and absorption of the protest through cooptation of one kind or another where a new equilibrium occurs. I think we are right in the middle of the second, or intrusion-activism phase.

It is very clear to me that there is a distinct and protean counter-culture alive and well and growing in the United States today. It is neither black nor white, old nor young, women nor men, rich nor poor, and it is certainly not C. P. Snow's science and humanism. The old culture is based on an old-fashioned scarcity-oriented, technological

Editor's Note

This issue of The Research Reporter *features two papers that were presented at a workshop on* Innovation and Experimentation in Higher Education *held March 23 and 24, 1970, at the Santa Cruz campus of the University of California.*

The purpose of the workshop was to bring administrators and faculty with experience in innovative or experimental programs, particularly in "cluster colleges," together with researchers and theorists concerned with the process and effects of various types of educational change.

This workshop is one in a series of five conferences and workshops being sponsored by the Center, with financial help from the Danforth Foundation, as a means of bringing researchers, theorists, and practitioners into closer working relationships.

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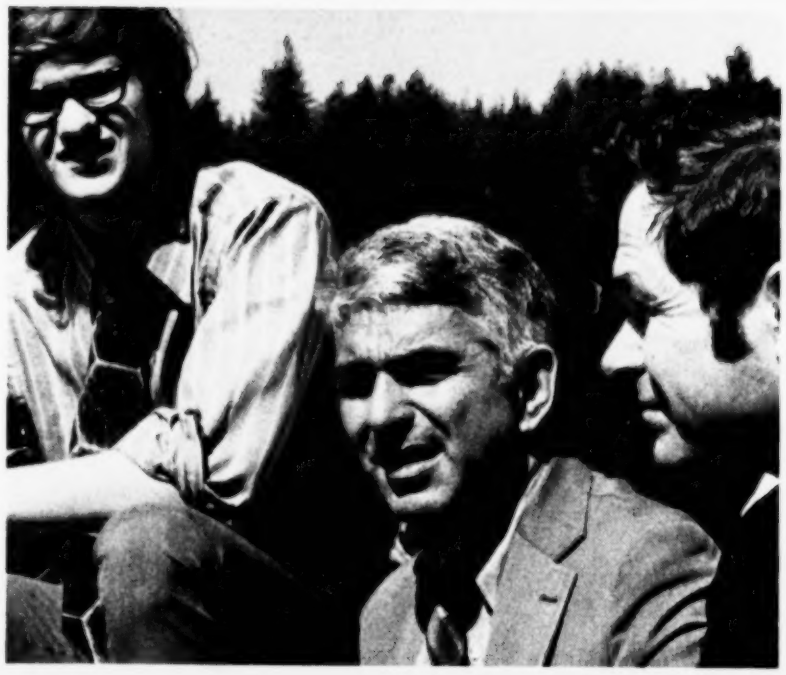

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economy. The amorphous counter-culture that is growing to challenge it might be considered a person-centered culture. I don't want to put necessarily pejorative or evaluative terms on either of these groups. Both the old and the new have extremely moral components. The old culture, for example, has moral components which are authoritarian, puritanical, punitive, fundamentalist. When forced to choose it tends to give preference to property over personal rights, technological requirements over human needs, competition over cooperation, violence over sexuality, concentration over distribution, producer over consumer, means over ends, secrecy over openess, social forms over personal expression, striving over gratification, loyalty over truth. The new person-centered culture tends to reverse all these priorities.

The liberal centrist, one of which I have been, finds that he is no longer wooed or needed as much, and finds as well that he is no longer effective. As the old and new polar groups become bigger and stronger he finds himself quite often in a moral vacuum which disturbs both the old and the new. The liberal centrist has been effective in the past essentially because he has been able to negotiate and mediate between the two extreme groups. However, that almost always implies a unified consensus at a deeper level of society, a consensus which no longer exists in our society. One of the fears I have is that the liberal reformer, the liberal centrist, is losing ground and finds himself hated by both sides essentially because he does not seem to have a moral posture.

We are all aware of a breaking away from or a breaking of conventions on the part of many groups in our society who have felt subjugated for many years. There is a marvelous Peruvian word, "arribismo," which means the unbridled desire to rise. That is what is taking place among many groups in our society. Blacks, women, Mexican-Americans, Indians, Puerto Ricans, homosexuals, drug users, draft resisters, and the youth on our campuses, are all in different phases of their own sense of being subjugated.

Let me illustrate by using Abe Masslow's theory of motivation with its hierarchy of levels of need. When one level no longer satisfies or motivates, one moves up to the next. A basic level is that of security and safety. If you are not concerned about food and shelter, then you probably move on to the next level of needs. The next level, according to Masslow, is that of the social being, the individual's need to be a part of some group. Another level is that of ego recognition and self-esteem, the need to gain recognition, usually through competence. The final level is what Masslow and others refer to as self-actualizational growth and development.

Most universities are really at the ego level in an individual's hierarchy of needs. Most of our universities are structures of competence which, by allowing people to matriculate, give them a sense of self-esteem. Our universities provide very few opportunities for individual self-actualization.

William James once said that lives based on having are less free than lives based on doing or being. This is what accounts for the variety of revolutions going on. People are at different levels of that simple scale I have just described. The Blacks certainly are at the security-safety-survival and possibly the social level, whereas most of our rebelling white affluent students are at the self-actualization level. Arribismo. A terribly significant factor.

There are rising expectations of our institutions, particularly of the university, and particularly by the young. There is in our land a new consumerism which Ralph Nader, that David of our age, has partly developed. He has taken the idea of consumerism and turned it into something powerfully important in our society. And our students, known as consumers, are registering their feelings about their own educational affairs.

Freud once said that, with exaggerated fear, there is a wish or envy. And I began wondering what these kids have that adults wished was theirs instead. And then I realized that a lot of my thinking about our society had changed. I think many members of the older generation sense a lack of community in their lives. They feel they don't have a sense of purpose and suspect, resentfully, that the youth do. The new left's purposes are protean and vague, ranging from the three "M's," Mao, Marx, Marcuse, to a kind of hippy-free equality, sexual liberation, black power and so on. It is an amorphously big cargo, but still they seem to have a purpose and they think they have power.

The youth brought down a U.S. president last year, and have been instrumental in arousing the sentiment against the Vietnam war. A lot of business leaders I have talked with, despite the fact that many of them are presidents, feel powerless. Power, purpose, and community,

I do believe these are the three issues facing American society right now. This may be why the kids are taking more abuse.

George Wald, in his marvelous speech at MIT on March 4 last year talked about the futureless generation; a futureless generation having no past or a past they don't want to look at; one of expansionism, imperialism, racism, and a whole litany of things we all know about. A generation which is living under a nuclear Damocles' sword. Many of them fervently believe they are not going to live beyond ten years. So they have no future and the past seems at best a sallow past to them.

But many also have a heightened consciousness which approaches moral zealotry. I find myself unable to stomach it at times, but in fact it is probably the result of the upbringing by parents who had high ideals but often didn't put them into practice. As a consequence the young have differing expectations toward leadership. It strikes me that they are developing a new metaphor for leadership, and it is not a liberal one. One of its aspects is the ability of the new culture leader to be direct, authentic, withstand hostility, and even take ridicule.

The young are demanding that, as leaders, we know where our moral and ethical center is. I don't think the new culture is going to stand for a petite Eichmanism and they are not going to stand for administrators saying, "well I'm a part of the administration, I don't like it myself, but still I have to do it." I think it is going to be more and more important for liberals over (and under) forty to think about a whole host of issues that, for the most part, they have not wanted to think too deeply about.

Half of our nation now is 25 or under. If the voting age is reduced to 18 in 1972, the average voting age will be 42. We are going to be a young population, a young sophisticated voting population.

About innovation, I would start with that marvelous line in Dickens' *Tale of Two Cities,* "It is the best of times, it is the worst of times," for innovation. It is the worst of times because innovation characteristically flourishes during times of great economic well-being, growth, and affluence. As a matter of fact, though higher education is going to get bigger I do believe that the unit costs given to it by philanthropists and tax payers are going to be less per student despite the fact that we are going to be having more and more students in the '70s. It is the best of times because right now, for practically the first time in higher education, we do not have to ape or imitate conventional charismatic models such as Yale, Harvard, Cal Tech, MIT, or St. Johns.

In addition to being a teaching and learning center, the university must also be a conscience to our society.

We have to forget about the idea that education comes in four sizes for people in the four sizes: 18, 19, 20, and 21. We should do our best to quickly include adults into the university. I am not just talking about extension services, I am talking about the university. I think we have left out some who really deserve to be in. Maybe the criterion of the university should not be just to pick winners, the way industry, the Harvard Law School, and Santa Cruz do. Perhaps the criteria should be how much people learn when they go through the university. Such criteria would not sacrifice quality. We have the very old-fashioned idea that we must pick winners, yet we don't really care what happens to them in most large-scale universities. Let's not pick winners, but rather pick people who must or will come to our American universities to survive.

I think universities are low risk institutions. Most faculty and administrators are low risk people. They choose the academy because it is a place where they don't have to bear too many consequences. Montaigne once said, "were it my due to be believed, I wouldn't be so bold." I wish we could develop the norms and reward structure to really reward mistakes. Unfortunately, what we have is a most low-risk, low-courage attitude, and as administrators we must really begin to reward intelligent, high-risk experiments and actions.

We need to have person-centered colleges and tracks and also post-industrial society tracks for people who want to acquire the knowledge and skills to enter into some of the more traditional professional areas. We also need to innovate with temporary systems. I think one of the things that would make people less anxious about change would be to establish the condition that the program would be evaluated at the end of a five- or seven-year period. I am convinced that in a world of change where, for example, ecology may be the thing today, five years from now there will be something else. Right now urban studies sections are having their hands full. In five years they may be obsolete. Consequently, we have to develop many more temporary programs.

Many will oppose what is going to happen. A few will greet the new culture with a sense of liberation. They will find in it an answer they have all sought but will

experience, as have many of my colleagues, an awkwardness in relating to it because it has been so noisily appropriated by the young. Many more will be ambivalent; repelled by some features of the new culture but disillusioned by the old. I put myself in that category, ambivalent, repelled by some features of the new, and somewhat disillusioned by the old.

I believe that change can take place in our society only when liberal and radical pressures are both strong. I don't think radicals appreciate that. I think they always have a fear of being coopted. I totally discard the radical theory that by making things worse, more repressive, the revolutionaries will be in the wings waiting for the repressive state in order to shake the hell out of that repressive state. You know what Hitler did to revolutionaries waiting in the wings! He threw them in the concentration camps.

I know of very few cases where a more repressive state ever led to the kind of reforms some of the intelligent new culture wants. And incidentally, provoking repression is an effective technique only if the repression itself is anarchic and confused; in this country that is not generally the case.

Liberal administrators, liberal people, often do much to initially soften up a status quo. They can often reduce anxiety and become linking pins.

Old culture moderates and liberals will be given the choice in the next decade between participating in the new culture or living in a fascist regime. The universities, in my view, are the litmus paper for what is going on in our nation. If we can find ways to absorb the new culture, or at least parts of it, this augurs well for society as a whole. If we cannot, and the campus becomes a police state, as many are suggesting it is becoming, it seems likely that the nation as a whole will follow the same path.

END RUNS AND LINE BUCKING

JB LON HEFFERLIN

Throughout the entire evolution of academic institutions, the technique of organizing separate and parallel units of existing institutions—as illustrated by the creation of cluster colleges—has been the easiest means of academic reform. Indeed, historically the most common means of adapting educational institutions to new conditions has been by the device of parallelism; the creation of programs and courses which offer students an alternative to existing programs.

Recall earlier illustrations of the marvellous utility of this technique of parallelism. How were women added to the student body of our long-established men's colleges during the nineteenth century? By creating separate but parallel women's colleges such as Radcliffe, Pembroke, Barnard, and others. How were the classical nineteenth-century literary colleges transformed to meet the needs of American society? Parallel programs were organized in competition with the restricted curriculum of the literary college such as those programs in the new sciences and technologies at Harvard's Lawrence Scientific School, established in 1847, and Yale's Sheffield Scientific School, established in 1860, which led to a Bachelor of Science rather than a Bachelor of Arts degree. Our great land-grant universities broke the elite concept of higher education once and for all by organizing a multitude of parallel curricula open to freshmen: schools of agriculture, engineering, education, nursing, home economics, and others. These vocationally-oriented curricula offered students an education they could not receive in the prescribed curriculum of the college of arts and letters a hundred years ago, just as today's cluster colleges—anti-vocational and anti-departmental as they are—now offer students opportunities they cannot find in traditional departmentalized undergraduate curricula.

A second technique of parallelism has been employed to reform the undergraduate college of arts and science itself: the device called "election," whereby students can choose from parallel competing courses. All of today's modern scholarship and knowledge has been introduced into the liberal arts college through this device: new courses were added and students permitted to select among them. And parallel departments were added to